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His house free from wet:
His farm compact:
His land pleasant:
His bed soft:
His wife chaste:
His food wholesome:
His drink small and brisk:
His fire bright:
His clothes comfortable:
His neighbourhood peaceful:
His servant diligent:
His maid handy:
His son sincere;
His daughter accomplished:
His friend faithful:
His companion without deceit:
His horse gentle:
His hound swift;
His hawk full of avidity:
His oxen strong:
His cows of one colour:
His sheep of kindly breed:
His swine long:
His household moral:
His home orderly:
His bard learned:
His harper fine of feeling:
His mill near:
His church far:
His lord powerful:
His king just:
His spiritual father discreet:
And his God merciful.

THE EXCELLENCIES OF A MANLY CHARACTER*.

Truisms delivered by Catwg to Taliesin.

1. To be wise in his dispute:
2. To be a lamb in his chamber:
3. To be brave in battle and conflict:
4. To be a peacock on the street:
5. To be a bard in his chair:
6. To be a teacher in his household:
7. To be a council in his nation:
8. To be an arbitrator in his vicinity:
9. To be a hermit in his church:
10. To be a legislator in his country:
11. To be conscientious in his action;
12. To be happy in his life:
13. To be diligent in his farm:
14. To be just in his dealing:
15. That whatever he doeth be to the will of God.

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* Arch. of Wales, vol. iii. p. 60. This is only a more enlarged copy of the "Qualities of a Gentleman" inserted in the last number, p. 228. One of the former qualities, however,—"to be a lion in the field,"—is wanting in the list here translated.

ANSWER OF CATWG TO TALIESIN*.

I should be glad to know more than I do concerning thee: tell me what sort of a man thou art, said Taliesin to Catwg. In reply to him Catwg said—Thou oughtest to know better concerning me than I myself; for thou hearest as to me behind my back what never came to my ear, and to the country it belongs to judge; and it is not I, nor is it any one else, that knows the whole truth about himself.

ANCIENT LAWS.

In the sixteenth number of the Cambro-Briton† a brief account was given of the institution by Hywel Dda, or Howel the Good, of the famous code of laws, which pass under his name. And, as these were compiled as early as the tenth century, they necessarily form a record of the manners and customs of that period, interesting at once to the antiquarian and the historian. Nor is it to the native of Wales only that this ancient document is of importance: the English scholar may also find it of considerable utility in the light it throws on the early jurisprudence of his own country. For it is well known, that the more ancient laws of Wales, which formed the ground-work of those enacted by Hywel, were communicated by Aserius Menevensis† to King Alfred at the time, when that celebrated legislator was about to lay the foundation of the English constitution. And a congeniality of principle between the Welsh and English laws in some important particulars may serve to confirm this fact, however difficult it may be, from the refined improvements, which the revolution of so many ages has produced in the latter, to trace, in all instances, this original resemblance. On every account, therefore, the Laws of Hywel, whether as a subject of curious or of useful speculation, possess particular claims on the attention of the learned, as well as of the general, reader: and it falls peculiarly within the province of this work to contribute, as much as possible, to their promulgation.

The Laws of Hywel have, indeed, as stated on a former occa-

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* Arch of Wales, vol. iii. p 76.

† Page 146.—Ed.

‡ For notices of Aser, presumed by some to be identified with Geraint Vardd Glas, see the former volume, pp 234 & 329.—Ed.